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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.*"—I. COR. 15: 1-2.

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TRIUMPHS OF TRUTH.

BY ELDER JOSEPH J. CANNON.

THREE centuries before the era of our Lord there was an awakening of philosophical thought in Greece, the most highly civilized nation of that time. The old ideas and beliefs began to change, a deeper meaning was sought in the religious stories that formed such a rich and varied mythology, and the very ground-work of faith was rejected by some of the advanced thinkers. One of the first to give up literal belief in Zeus and his companions of the Olympian council, frivolous, immoral and unjust as they were, was Socrates. He taught his conception of God only to a few disciples, but it became known, and so in advance was it of the popular idea that fanaticism was aroused, and Socrates was tried and condemned. After a night's solemn conversation with his disciples he drank the poison hemlock, according to the prescribed form of execution, and became a martyr to truth.

It was by no means the whole truth for which this wise man died, but his thought was very much nearer reality than was that of his people. Ideas cannot be slain; the brain that conceives them and the tongue that gives them expression are subject to poison, the sword, and the flames of the stake, but once expressed they live. Yet they do not always, possibly they never, remain just as they were first conceived. Necessarily addition or subtraction takes place whenever a thought passes from mind to mind. The idea of Deity for which Socrates died was made part of the philosophy of his disciple Plato.

It became popular, and at the time of the Savior, was largely accepted by Grecians and Romans. It had lost its simplicity since the time of Socrates, for his thought was of one God, greater and better than any of the Greek religion, creative and supreme. Receding further and further from the materialistic conception of Zeus, the Platonic philosophy came to embrace as its highest thought three virtues, separate from any individual personality.

While these changes were going on in Greece, another strong people was approaching a crisis in its religious, and also its political life. Moses, David, Isaiah and the other inspired men of Israel understood perfectly that the "Prophet" whom the Lord their God should raise up should be Jehovah, the Son of God. The people, however, forgot this. The absolute unity of God became with the Jews a dogma that they would not give up. When Jesus gave them no promise of worldly deliverance or power they laughed to scorn His claim to the Messiahship, and when He told them that He was the Son of God, with the Father in the beginning, and one with Him, the giver of eternal life to mortals, and that the Father was not alone but had His Son and the Holy Ghost associated with Him, then they took their great Teacher and nailed Him to a cross. This doctrine of the Trinity they rejected, and when a man born and reared among them declared Himself to be the second personage in that body, they regarded Him as a blasphemer worthy only of shame and death. But though the blood of Jesus was spilled, His doctrine of the Godhead was understood by His disciples, and they taught it in great plainness. For their valor many of them also suffered violent death. As His personal associates passed away, the veil of mystery hiding the life of Jesus grew. The Lord had declared that He and His Father are one, and some of the Christian thinkers with more mental activity than Spiritual discernment began to mystify themselves and others by trying to define the Godhead. In some cases converted from the Platonic philosophy and in all cases profoundly influenced by this popular system, they occasion no suprise in allowing their lines of thought to converge into those of the Grecians.

A few centuries after the time of Jesus the transformation of the doctrine of Deity was complete. In the theology of that period we find that Israel gave the names and the general place of Deity to the religious scheme, but Greece had given the substance—or rather lack of substance—and the mystery. The God who accepted the hospitality of Abraham, whom Moses saw, whose voice was heard from heaven at the baptism of Jesus, had lost His body, substance, individuality; the Savior who had lived among men, who had conquered the grave, and after showing His resurrected body to His loved ones on earth ascended to show it to His Father in heaven, became in this mysterious theology bodiless again. These Beings, whom to know is life eternal, together with the Holy Ghost, became by definition incomprehensible.

In the most glorious era of the world's history, in the young republic of the Occident, on whose banner was emblazoned religious liberty, equal rights, freedom for the oppressed, another teacher, in these modern times, came forth with a doctrine of God. He taught just what Jesus had done, but there was new life in his proclamation, for he had seen the Father and the Son with his own eyes and had heard their voices with his own ears, and learned from revelation the personality and character of the Holy Ghost. This teacher,

Joseph Smith, gave freely to the world his message regarding Deity. He knew also that man is of the same race as the Creators of the earth, that God is truly the Father of our spirits, that we lived in His household before coming to mortality, and that if we are faithful we shall go back again, labor and learn to create under His direction, and as His sons grow to His own perfection. Roused by this flood of truth the lovers of darkness rallied, and the blood of another martyr was spilled on the ground. His work, however, was done. He had torn away the superstition, mystery and error that had kept humanity from comprehending God.

Though there is something in common in the case of these three martyrs, for the death of each was due to his doctrine regarding Deity, yet the last is distinguished by one important fact. Those who love and understand the doctrine put forth by Joseph Smith, are not to be overcome, at least collectively, by mystery and darkness. The true conception of the Father, the Son and the Holy Ghost will always be found on earth, for if it were lost, then the kingdom of God would be lost also, but we have the promise that the kingdom will never be taken from the earth or given to another people.

GOD GIVETH THE INCREASE.

BY ELDER BENJAMIN GODDARD IN "YOUNG WOMAN'S JOURNAL."

Missionary experiences are quite varied. Elders minister in different countries and under different conditions. At times they rejoice exceedingly in seeing the results of their labors, while at other seasons, discouraged and heart-sick, they feel that all their efforts are in vain. Often they realize fully the meaning of Paul's words:

"I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor" (I. Cor. iii: 6, 7, 8).

Some years ago the writer had the privilege of visiting a family residing at Owaka, South Island, New Zealand, and the remarkable manner in which the members were led to investigate the principles of the Gospel will emphasize the foregoing passages and may encourage some of our Elders who, forsooth, declare that they do not see the results of their earnest endeavors to spread the truth.

About twenty years previous to the time mentioned above, a young married couple were strolling through the streets of an English town. It was Saturday evening, and as usual crowds good-naturedly jostled against each other. Some were out shopping, while others enjoyed meeting friends and gazing into store windows or listlessly paraded the thoroughfares.

Occasionally "Punch and Judy" would amuse them for a few moments, quack-doctors and auctioneers would engage their attention, but finally the young couple joined a group near the market place and listened to strange or new songs followed by earnest and fervent addresses delivered to a scoffing crowd by two young men. It was a religious gathering, but very few in the

assembly were in sympathy with the speakers. Strange doctrines they taught. Who were they?

The answer was derisively given, "Mormons!"

A few sentences reached the ears of our interested friends:

"A prophet of God had appeared in the Nineteenth Century." "The Gospel of the Lord Jesus Christ had been restored in its fullness." "An American youth had been visited by an Angel." "The prophecy of John had been fulfilled,—

"'And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue and people'" (Rev. xiv: 6).

The young couple passed on. After their purchases were made they returned home, but Mrs. S. pondered still over the few strange words she had heard. Again and again, accompanied by her husband, she visited the market place. Each Saturday evening they strolled the streets but the youthful preachers could not be found.

Some time afterwards they availed themselves of the opportunity offered to make their home in a foreign land, and they left Albion's shores with a company of colonists bound for New Zealand.

The settlers were landed on the east coast of the Otaki district on the South Island, and soon commenced to make clearings in the bush and establish homes under new conditions. Time rolled on. Cities and towns were located and Mr. and Mrs. S. were comfortably situated. A little family increased their happiness. Yet their hearts yearned for something more. Neighbors urged their attendance at church or Sunday school, but no satisfaction could be obtained by them.

In their case they felt that the words of the prophet Amos were fulfilled:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos viii: 11, 12).

Twenty years had passed since the memorable words were heard in the English market place.

Mr. and Mrs. S. had made another new home in the bush near the town of Owaki, in the Otaki district.

They were somewhat isolated, and only occasionally received newspapers from other localities, but one evening while glancing over a weekly published at Invercargill, a small seaport in the extreme south, a brief paragraph attracted the husband's attention.

"Listen, wife," said he. "A meeting was held recently in Invercargill by Elders Cox and Nielson, of the Church of Jesus Christ of Latter-day Saints (Mormons)."

"Thank God!" was the response. "At last we've found them."

That evening a letter was written urging the Elders to visit the family at once, and after days of weary marching they reached the settler's home in the bush.

There was indeed rejoicing in that home as the children were called to listen

to the wonderful message of these servants of God. With tears of gratitude the good mother recounted to her children her experience in the Fatherland and the deep impression that the random remarks of those two Elders had made upon her soul, nearly a quarter of a century ago.

Night after night the Gospel was the theme of conversation. The Elders were compelled to leave, but returned again and again, until ultimately Brother S. and all his household were baptized members of the Church. Years passed away. Finally the family was privileged to gather to Zion and to receive the blessings of heaven in the Temple of the Lord. Sister S. has recently been called to the great beyond, but of her it may be truly said: "Blessed are the dead which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labors; and their works do follow them" (Rev. xiv: 13).

Again we may say with Paul, "I have planted, Apollos watered, but God gave the increase."

Who planted the seed that fell into such good soil and so many years subsequently sprang up and bore fruit to the honor and glory of God? Who? No man knoweth. Perhaps a humble Elder who labored faithfully months and years, and maybe returned disheartened to his home, without seeing the fruits of his ministry. It mattereth not. We remember that "he that planteth and he that watereth are one, and every man shall receive his own reward according to his own labor."

DR. TORREY AND THE MINISTERS.

COMING as it does so closely after the article in last week's STAR on "Popular and Unpopular Religion," the following editorial from the *Liverpool Post* of June 9th, is of interest. Religionists are far from being at peace with each other, and the theory that all Christian churches are but varieties of the one true vine, will hardly bear close inspection:

Persons who take notice of religious discussions are apt in these days to suppose that differing views may be held without incurring imputations of vice or iniquity, even from the most vehement opponents. But this is not the case if certain religionists are taken into account [as for instance, the "Mormons"—Ed.] For every man who does not unquestionably accept the Bible as the verbal Word of God, and yield prompt, exact obedience to things found in it or attributed to it, "even when they appear unreasonable or impossible," must of necessity, according to Dr. Torrey, be living either a life of greed for gold, or a life of lust, or a life of self-will, or a life of spiritual pride; and, says Dr. Torrey, "I will challenge you to show me an exception." If anyone produced an exception, Dr. Torrey would probably be "too busy" to bestow any attention on him. That is said to be his accustomed reply—when he makes any reply at all—to those who venture to show that they are not convinced of the absolute infallibility of Dr. Torrey's views of the world and the Bible and religion. The other week, at Bristol, Dr. Torrey suggested that Unitarians doubted "Christ's well-proven Deity," because without exception they loved sin, and also that they might "lead a broader life spiritually and morally, and also lead a more loose life." He hinted, too, that Unitarians were among those who "shall be tormented day and night for ever and for

ever." A storm of indignation was thus aroused among people of all denominations, which found expression in the Bristol daily press and in personal letters to the evangelist written by enlightened ministers who had been led to support the Torrey mission, but were horrified at this method of conducting it. Instead of replying and attempting to prove his words, the self-appointed judge of all men merely repeated his outrageous calumnies night after night, both in Bristol and in other towns.

Remembering these things, one is not surprised that certain ministers, who would be the last in the world to deprecate any real revival of religion, are up in arms against the American invader, and have felt it to be a painful duty to show brother-ministers who might innocently be led to give their countenance to any proposed Torrey mission what manner of revivalist Dr. Torrey is. The Rev. T. Rhondda Williams, whose great work at a Bradford Congregational church has given him more than a local fame, edits a book entitled, "The True Revival versus Torreyism," which contains contributions by five other Dissenting ministers. These critics are inspired by a strong feeling that, so far from being beneficial, Dr. Torrey's missions greatly retard the cause of religious progress. In churches generally, they aver, the Torrey theories are not held, and the thoughtful outside public are alienated further than ever from the churches when such missions are organized with the assistance of churches, by the idea that the theology against which they may have revolted still holds its place in modern religion. The writers plead that just when a reconstruction of theology in harmony with knowledge is seen to be desirable, it is "a harmful anachronism to organize a mission that calls upon men to surrender reason to the literal authority of a book, and in the most dogmatic manner ties men down to the bondage of obsolete opinions." Dr. Torrey's arraigners very properly object to the supposition that to differ from Dr. Torrey is to be a bad man, or an infidel. They are to a man Higher Critics or in sympathy with the Higher Criticism which they consider "converts the Bible from being a fetish to being a live book." All such come under the Torrey ban as "infidels" pure and simple. The authors, in common with other ministers, suffer in many ways when members of their flock come under the Torrey influence, but most particularly are they handicapped by "the spiritual conceit with which many persons go back to their churches from these missions looking upon others who are often better characters than themselves, as unsaved." This is a touch of human nature which everyone will understand who has any acquaintance with the "temperament that will always undergo conversion in times of excitement." Such conversions are usually spurious and unlasting. True conversion, as has often been said, is usually the result of calm, serious, determined consideration. A certain course, when seen to be wrong, is resolutely abandoned. Such conversions are seldom seen in any revival meeting. Mr. Williams and his co-writers compare Dr. Torrey's accomplishments and the shouts made about them to the "cures" of quack medicines and the testimonials written in moments of exhilaration by patients who have not waited to see if the cure will be permanent. In this connection they have found as the result of fair and unprejudiced inquiry that in a certain Midland town the five hundred "converts" secured by Dr. Torrey at a mission had all in three months fallen back into their former spiritual condition.

A MINISTERIAL LOBBYIST.

To understand better the difficulties with which Senator Smoot has to contend, a brief account of a ministerial lobbyist in Washington may prove helpful. The various Christian denominations have an "International Reform Bureau" at Washington, under the direction of a minister by the name of Wilbur F. Crafts. Of course, the various churches which he represents are not in politics, but they very often manage to terrify Congressmen into the support of any measure they may espouse.

The Reverend Mr. Crafts has not been a minister of all the denominations of the United States, but he has been Methodist, Presbyterian and Congregationalist. He seems to be an indefatigable worker and capable of hurling epithets at Congressmen who do not yield to his demands. Uncle Sam distributes his propaganda free, and he is able to reach hundreds of thousands without any particular expense. He goes before some committee of Congress, makes statements, true or false, and offers arguments, true or untrue, which are made part of the record, and are therefore on the same basis of privilege as campaign matter which Congressmen send free to their constituents. All he needs to do is to get some Congressman to grant him the franking privilege which a Congressman enjoys, of sending at the expense of the government, Congressional documents. Mr. Crafts may send free, therefore, all sorts of statements, true or untrue, concerning Senator Smoot. Such statements may not be in harmony with the facts as they subsequently develop, but they serve to secure petitions by the wagon loads.

There are, perhaps, five thousand members of this alleged "Reform Bureau,' mostly ministers, who induce leading members of their congregations to address letters to their Senators and Representatives. The law closing the St. Louis Exposition on Sundays is ascribed to Dr. Crafts. He also circulates his literature against the Brewers' Association, and carries on a vigorous campaign on all questions that ministers can be persuaded to espouse. By courtesy this campaign is styled "educational." It would not be proper for Protestant churches to carry on political campaigns. Such work is reserved for "Mormons" and Catholics.

One of Dr. Crafts' favorite arguments when he approaches a Representative or a Senator is: "I represent twenty-eight million Christians." Such logic is hard to oppose, especially if the Congressman believes the hundredth part of the statement. It is generally agreed that Crafts is often a terror to Congressmen, who confess that they are opposed to measures which he advocates, and their excuse for surrendering their judgment is that their constituents' will must be respected. That constituent "will" is represented in the minister lobbyist. This ministerial influence in Congress is of recent date, and the country is hardly initiated in this new adjunct to our national legislation. The man who does not reckon on this ministerial power in the halls of Congress reckons without his host. Many a Senator must have smiled when he thought of Dr. Craft and his five thousand ministers during the investigation of "Mormons in politics." Of course the committee knows Dr. Crafts, and now and then one of its members reminded that august body that other churches take a hand in political affairs.—*Juvenile Instructor*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 16, 1904.

EDITORIAL.

"THE SALT OF THE EARTH."

CHRIST said to His disciples at Jerusalem: "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? it is therefore good for nothing but to be cast out and to be trodden under foot of men." He said the same to His followers among the Nephites on the American continent, when, after His resurrection, He visited them and taught them the Gospel.

It seems that this figure which Jesus used, teaches a truth of broad application. Salt is a preserver. When placed in contact with other substances it prevents decay. The earth, being permeated with sin, needs something to counteract the destructive tendencies of wickedness, as salt prevents disintegration in perishable foods. This something is the power of God as contained in the Gospel of Jesus Christ—even the priesthood which God delegates to man. This is the "salt of the earth," or in other words, the source of light and life. This is the power of God unto salvation. This is the energy which sustains and upholds, and is made manifest by works of righteousness. This is the sap of the plant, the blood of the body, the temper in the metal.

But if the salt loses its savour, what then? How then shall the earth be salted? What if men who, having received the Gospel of the Lord, and the power of the priesthood, turn away from the truth and by their sins deprive themselves of the power they once had to correct evil in themselves and to turn men to righteousness? Then indeed must the whole community suffer, because then are men left to themselves to battle against the adversary. Then the power of the evil one is made manifest in the sins of blasphemy, dishonesty, Sabbath breaking, drunkenness and unchastity, with all their kindred vices, even as we see them to-day in the world. Then men have no power to extricate themselves from the toils. They are weak, lifeless, without strength of character or steadfastness of purpose. They may be ever learning, but if they never come to the knowledge of the truth, they gain no moral strength. To get this, something must be implanted deeply within the very being of men to become the mainspring of their actions—and this something must be the gift of God to them, obtained through obedience to His mind and will.

As an illustration of this take the man who is addicted to drink or to the use of tobacco, and who, even if he knows the evil of these habits, does not have the moral strength to lay them aside. The Gospel reaches him. He

sees its truth, heeds its message and obeys its laws. He repents from his sins; but it is not so easy to lay aside habits of a life and appetites that have grown into his very being; but through his obedience to the laws of God he is reinforced with a divine power, and he is able to overcome his appetites and passions. The Gospel operates in him as a power to salvation. The sunshine in his soul sheds forth its genial rays to wife, family and friends, and he goes forth, rejoicing in his new-found strength, and in the realization of his victories over his enemies.

But again, if the salt loses its savour, what then? People in the world may pass from one religious denomination to another without loss of character, but when one leaves the Church of Jesus Christ and does not repent, he begins to deteriorate. He usually has no more use for religion—he is a scoffer, a backslider—"good for nothing but to be cast out and be trodden under foot of men." This truth has often been demonstated in the history of the Latter-day Saints.

In the "Pearl of Great Price" it is recorded that an angel of the Lord said to the Prophet Joseph Smith: "Behold I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall plant in the hearts of the children the promise made to the fathers, and the hearts of the children shall turn to the fathers; if it were not so, the whole earth would be utterly wasted at His coming."

Here we have the word of the Lord unto us that it was essential for the Priesthood to be again given to men to shed its saving grace in the earth, and by its rejuvenating power, prevent it from becoming a total wreck and be utterly wasted at the coming of Christ, which event is not far distant; but thanks be to our Heavenly Father, the priesthood has been revealed by the hand of Elijah, the Church of God has been established in power, and to-day the "salt of the earth" is sprinkled among the nations. Pity all men who, through transgression, lose their priesthood; and woe to the nations when the servants of God are withdrawn completely from within their borders, for then will they begin to crumble and the Lord will utterly lay them waste.

SIGN SEEKING.

"The kingdom of God cometh not with observation," nor with great outward display; neither does it appeal to those who are seeking after signs or remarkable demonstrations. The spirit of truth is quiet and subdued, yet penetrating. It is powerful, yet it glows in the heart and brings a peace that surpasses understanding—which is all the sign necessary to the seeker after the truth.

The Lord said in a revelation given to Joseph the Seer in August, 1831: "And he that seeketh signs shall see signs, but not unto salvation. Verily I say unto you, there are those among you who seek signs, and there have been such even from the beginning; but, behold, faith cometh not by signs, but signs follow those that believe. Yea, signs come by faith unto mighty works, for without faith no man pleaseth God: and with whom God is angry He is not well pleased; wherefore unto such he showeth no signs, only in wrath unto their condemnation."

The Saints will do well to bear in mind these truths. God will surely ful-

fill His promise that signs will follow the believer, and they shall receive them as their needs may demand; but it must be remembered that they must have faith unto mighty works before they have a claim on these promises, and it usually takes time and much earnest labor for Church members to attain to such a condition of growth and strength.

The Elders also should exercise great care in their presentation of the Gospel, and not leave the impression that great signs and wonders are immediately awaiting those who accept the doctrine that they teach. Truth should be accepted because it appeals to the heart and the understanding. If a person should join the Church merely to see whether or not "signs" would be forthcoming, he would surely be disappointed. To the honest receiver of the Gospel the promise of any outward sign is entirely forgotten, for he is lost in the contemplation of that inward assurance and joy, which, after all, is the greatest testimony that he can receive.

N. A.

We hope that every Elder and Saints in the British mission takes a personal interest in the Millennial Star. It is their journal, and has been for over sixty years a source of light, comfort and instruction to its readers. It is the earnest desire of the present management that the Star continues in its usefulness in this field, and to this end we ask the support of our brethren and sisters. We invite them to send us items of news regarding the progress of the truth, and accounts of the Lord's hand-dealings with them and the testimonies which they have received through obedience to the Gospel. Many of the Saints have incidents to relate that would be of interest to others, and would be faith-promoting in their nature. We especially invite the Elders to keep us posted on interesting mission experiences; and articles that are suggestive, helpful, practical and inspirational are always welcome.

In an editorial review of Dr. Dowie, who has been in London during the past week, the London *Daily Mail* makes this assertion: "Dowie presently migrated to California, and made a careful study of Mormonism and the famous community at Salt Lake City. Having early perceived the commercial openings which an imitation of the career of Brigham Young would afford, he followed his example and founded a copy of the Mormon state at a place which he christened Zion."

Arrivals.—The following Elders arrived in Liverpool ex s.s. *Cretic*, Saturday, June 11, 1904. For Great Britain—Daniel C. Rich, Paris, Idaho; G. Albert Bullock, Coalville; William H. Ivins, Lund, Nevada. For Scandinavia—Jeppa Nillson, Pleasant Grove; Lauritz M. Christensen, Pocatello, Idaho; Alvin O. Peterson and Amos H. Monson, St. Charles, Idaho; Gustav H. Anderson, Sandy; Peter Jensen and Gilbert Torgerson, Ogden; Andrew Eliason and Ole Anderson, Logan. For Germany and Switzerland—John E. Pixton, Taylorsville; Lars W. Nielsen and Isaac E. Brockbank, Spanish Fork; Michael Beus, Ogden; George M. Bahr, Salem.

With the company came the following visitors: Charles Woolfenden, Beaver; Mary S. Horn, Lillian M. Horn, Christine Fyhn, Laura Foster, Salt Lake City; Mrs. Andrew Lasson, Nellie Lasson and Selina Lasson, Fairview.

APPOINTMENTS.—The Elders who arrived at Liverpool on June 11, 1904, have been assigned to labor as follows: G. Albert Bullock and William H. Ivins, Sheffield; Daniel C. Rich, Liverpool.

TRANSFERS.—Elder George F. Parkinson, of the Leeds conference, and Elder Arthur W. Frewin, of the Nottingham conference, have been transferred to the London conference.

THE semi-annual Irish conference will be held at the Whitehall Buildings, Ann Street, Belfast, on Sunday, July 3, 1904. Services commence at 10:30 a.m., and 2:30 and 6:30 p.m.

NOTES FROM THE MISSION FIELD.

THREE more members have recently been added to the Edinburgh branch of the Church. These, added to the number reported in the STAR of last week, make the total ten for this month.

ELDER WILLIAM W. PHELPS reports good work being done at Henley. Cottage and street meetings have been well attended, and they have rented the Temperance Hall for services. They have quite a number of investigators, some of whom are ready for baptism.

PRESIDENT EDWARD A. MORGAN writes from Bradford under date of June 13, as follows: "I am pleased to report that our district meeting held in the Leeds branch yesterday was a decided success. We labored diligently for four days distributing announcements and holding meetings in the open air in several parts of the city, and our labors were rewarded by a large attendance of strangers. About three hundred and fifty people attended the meetings during the day. A good spirit prevailed, and the brethren were greatly blessed in their remarks."

CONFERENCE OF THE GERMAN-SWISS MISSION.

Cologne, Germany, June 6, 1904.

Editor MILLENNIAL STAR,

Dear Brother—I herewith send you a report of the conference of the Stuttgart, Frankfurt-on-the-Main and Vienna conferences of the German-Swiss mission, held in Stuttgart on Saturday and Sunday, May 28th and 29th. The Elders of the three conferences, numbering thirty-three in all, came together on Saturday at four o'clock p.m., to attend the first priesthood meeting. We were pleased in having with us President Heber J. Grant of the European mission, President Hugh J. Cannon of the German-Swiss mission, and President Willard T. Cannon of the Holland-Belgium mission. In this meeting each Elder was given opportunity to bear testimony, state his feelings regarding the work and to report the several branches. All the Elders expressed contentment in their labors and a desire to go forward in the work just as long as it is desired of them. The work in the branches has been going along as

as well as could be expected, as the freedom of some Elders is checked. It has been necessary for some branches to be closed entirely, and others are visited only as opportunity affords. In the evening priesthood meeting, President Willard T. Cannon, President Hugh J. Cannon and President Grant occupied the time, the latter for two-and-a-half hours, in giving excellent and timely instructions. They were meetings long to be remembered. The Spirit of the Lord was with us, and was felt by all.

Three meetings were held on Sunday for Saints and friends. In the morning session President William H. Homer, Jr., of the Frankfurt-on-the-Main conference, and President Grant addressed the assembly. President Hugh J. Cannon interpreted for President Grant.

In the afternoon meeting President Clarence C. Jensen of the Vienna conference, President Charles M. Morris, late of the Hamburg conference, Elders Joseph Tuddenham and T. Albert Hooper, President Hugh J. Cannon and President Grant were the speakers. They all spoke encouragingly to the Saints, the burden of their remarks being that the Gospel is worth all the efforts we make to obtain it.

The evening meeting convened at 8:30 o'clock, and was the best attended of of the three. President Winslow F. Smith of the Stuttgart conference, President Willard T. Cannon and President Grant were the speakers. President Cannon spoke in Dutch, which is easily understood by most Germans. President Morris acted as interpreter for President Grant in this meeting. President Grant's remarks were especially interesting and full of timely advice.

After the meeting appointments were given the Elders, many changes being made but only two were released.

Most of the Elders left for their respective fields on Monday, feeling that the time spent in Stuttgart was indeed profitable, and that they had received assistance to go forward in the work of spreading the Gospel with renewed vigor and determination. The Spirit of the Lord was with us, and all present felt its peaceful influence.

President Grant, wife and daughters, with Presidents Hugh J. Cannon and Willard T. Cannon, visited the Heidelberg Castle and University on their way to Frankfurt-on-the-Main, Monday. On Tuesday they made a trip through the beautiful and historic Rhine valley, returning to Frankfurt in the evening. A meeting of the local branch was held, and President Grant was given most of the time, which he occupied in explaining the worth of the Gospel and the power which accompanies faith. Elder Henry A. Anderson interpreted for him here.

From Frankfurt, the visitors left for Leipzig, via Eisenbach and Weimar.

WILLIAM T. NUTTALL.

ONE of the secrets of longevity, is to take plenty of sleep. Other rules which the seeker after length of days should observe are these:—Sleep on the right side; keep the bedroom window open all night; don't take a cold tub in the morning, but a bath the temperature of the body; don't allow any pets in the living room; take daily exercise in the open air; watch the three D's—drinking water, dampness and drains; keep your temper; worry less, work more; ride less, walk more; eat less, chew more; preach less, practise more.

SINCERITY.

BY ELDER EDWARD M. ROWE.

In this day when religious opinions are so varied, and gaping differences in worship so apparent, perhaps no virtue needs more cultivation than sincerity. No one need look beyond his immediate horizon to see variation in belief and inconstancy of purpose which serve to increase the chaos of Christendom. That such variation and inconstancy are accompanied by indifference and langour on the part of the follower, is apparent. Can one longer refrain, then, from wondering if sincerity is keeping apace with appearances.

Ill motived acts no joy can lend;
They bring no good, they none befriend.

He who would excel in any line of thought or duty, must sincerely apply himself. The artist, though born with abilities, makes the canvas live through the exercise of sincerity in motive. The scientist benefits the race by earnestly delving into the mysteries of science and making known his discoveries. The statesman becomes useful when his actions are well intended for public good. The truth seeker is enlightened, the mourner comforted, the oppressed relieved, by being sincere in faith and supplication.

It is not uncommon for the missionary of to-day to hear it said that it is doubtful whether the advocates of any creed are truthfully sincere in the doctrines they propound. Many persons doubt that man is in possession of this virtue. Among these are they who know not the truth, and they whose ideas prompt them to look at deceiving appearances rather than essentials in life. The art of using colored phrases and long drawn out sentences certainly does not always expose the better self; but below the surface in every man there is this sincere virtue, dormant perchance, that reveals to sterner gaze what he is, and what he may become if he but know the truth. It is ever to be remembered that sincerity counts for little if it is not accompanied by truth. If the latter is absent the former is misplaced.

The Babylonians and Arabians doubtless exercised sincerity in adoring the heavenly bodies; the Canaanites and Syrians in worshipping Baal and Magog; the Phœnicians in sacrificing innocent babes to Molock; the Egyptians in honoring insects, birds, leeks and onions: the Persians in reverencing fire; the artful Greeks in paying homage to their many gods and goddesses, and the Hindoos in voluntarily throwing themselves beneath the car of the idol Juggernaut, and drowning their children in the sacred Ganges; but from the realms of the past cames back the echo, "Their sincerity was misplaced, they know not the truth."

While on a recent tour through southern Ireland, I chanced to visit a place of primitive simplicity. In a peaceful valley, surrounded by rolling hills, clothed in smiling verdure and inhabited by small flocks, was a solitary farm-cottage, thatch-roofed and old. The walls and chimney indicated a ruin rather than a residence. Over the door was a network of ivy—perhaps the pride of the tenant within. This was the tranquil abode of an old lady who was as contented and happy in this her little universe, as were the birds which sang in the neighboring tree-tops. A conversation with her elicited the fact that

she is satisfied with her faith. Her wrinkled brow and bent form called forth my respect, and when, with fervent words, she told me that through the intercession of the blessed virgin she would be saved, I questioned not her earnestness; I admired her sincerity. O, had she the revealed truth with that sincerity, what a halo would be about her furrowed brow, what a radiance would beam from that wrinkled face, what a consolation would fill her aged heart! Her devotion is admirable, but her sincerity misplaced.

We who are blessed above all people with a knowledge of the true principles of life and salvation, should cultivate sincerity, that priceless virtue which, with obedience to truth, will make us righteous devotees. Then from the realms of the living present peals forth the assurance that our sincerity is not "misplaced," for it centres on the Eternal Source from whom all blessings come.

THE FIRST OCEAN NEWSPAPER.

THE WONDERS OF WIRELESS TELEGRAPHY ON BOARD ATLANTIC STEAMERS.

A CORRESPONDENT of the the London *Daily Mail*, writing from New York under date of June 12, 1904, gives the following interesting facts regarding the workings of wireless telegraphy:

The pioneer Atlantic newspaper is now firmly established.

Each morning during the voyage of the *Campania*, on which I arrived today, the passengers enjoyed the memorable experience of reading the world's news at breakfast in the form of a veritable "journal de luxe" of eight pages.

Early on Monday morning the first number of the "Cunard Daily Bulletin" went to press, and the passengers besieged the news stand in the companion-way for copies of this historic publication.

Throughout the passage Mr. Marconi fulfilled his promise of a daily news service, and the purser, with a staff of two printers and a "devil," issued from a complete printing office no larger than a London omnibus, a journal that all the typographical resources of London could not improve.

Regular newspaper hours were observed, despatches received and "set up" all night, and the press was stopped for important news. Mr. Marconi personally superintended the work.

The mid-ocean strategists sat on deck chairs and settled the fate of Port Arthur with as full a knowledge of the latest position as London clubmen. American passengers kept abreast of the national conflagrations, tragedies, and labor troubles of the week, and speculators knew exactly what "bulls" and "bears" were doing in Wall Street.

There never was a moment's interruption, and most of the time news came direct from both the English and the American stations. The first message from Cape Breton, Nova Scotia, was received while the vessel was two thousand miles distant, and communication was maintained with Poldhu, Cornwall, up to two thousand three hundred miles.

In the small instrument house high up on the boat deck Mr. Marconi's assistants were able to read from the telephones the Morse language of the powerful transmitters as clearly as if at the elbow of an instrument ashore.

Tempting contents bills were issued, for one of which a passenger offered £10. Perhaps the most sensational news received was the report that the Russian government had obtained permission for warships to pass the Dardanelles. The situation thus outlined was excitedly discussed by the passengers all day, and the next issue was feverishly awaited.

Mr. Marconi is extremely satisfied with the performance of the newly-installed magnetic receivers, which, he says, render the coherer absolutely obsolete. In a few weeks eight daily bulletins will appear simultaneously on the Cunard boats.

The messages are received by ear telephones—buzzing uncannily, like some live thing, when the current reaches them. No attempt was made to send messages regularly from the ship, as only a short distance transmitter was carried, but Mr. Marconi got through a reply to a message from Lord Inverclyde wishing him success. Asked to summarise the results, Mr. Marconi said that his expectations were quite fulfilled.

"I have proved the ability of my latest instruments to carry messages right across the Atlantic," he said, "and I do not fear any breakdown in the supply of wireless news unless in the telegraph wires supplying the news to the land stations."

The summary of news presented was remarkably complete. An examination of the New York papers shows that no news of international interest was missed, from the arrest of the New York actress on a murder charge to the capture of guns in Tibet and the retirement of Mr. Travis from the golf tournament.

Some curious situations arose. Shareholders, for instance, found in mid-ocean that the "bears" in Wall street were undermining their investments, and had to watch their daily losses helpless to communicate with their brokers. The Russian steerage passengers sat poring over the war bulletins for hours in pathetic amazement.

SEEING THE KINGDOM OF GOD.

A FRIEND of mine, a few days ago, in speaking of that passage which is so familiar to us all, relating the conversation of Christ with Nicodemus, brought to my mind a new phase of that part of it where the Savior says, "Except a man be born again he cannot see the kingdom of God." In other words, we cannot expect a man to see the kingdom of God unless he is born again. I had never thought of it particularly in this light before, but there appears to be some force in it. Notwithstanding the kingdom of God was established by the Redeemer Himself, His enemies could not see it because they had not been "born again." It was right among them, yet they were not able to perceive it. The same may be said in regard to the work which the Lord has established in this day. Notwithstanding the Church and kingdom of God is among the people, they see it not, they comprehend it not, because they have not been "born again." According to the words of the Savior, they cannot see the kingdom of God unless they are born again; consequently they do not recognize the fact that the Church of Christ is upon the earth, and the

kingdom of God is here in embryo, because they will not receive the light which has come into the world, for they love the darkness of the world better than the light of the Lord. We believe, however, that every trouble and adversity which the Latter-day Saints are called to pass through will tend to call the attention of the honest in heart to the work of God, and will be the means of bringing salvation to hundreds and thousands. The very agencies which our enemies use to defeat this work will be overruled by God for the benefit of it. It must be very discouraging to the enemies of truth when they take a retrospective view of the history of the Latter-day Saints and see how the Lord in His kindness has turned, for the blessing and increase of the Latter-day Saints and the work of God, all their efforts against it. Everything they have done to defeat it has only tended to strengthen it.—A. O. WOODRUFF.

A SONG OF PEACE.

Put off, put off your mail, ye kings, and beat your brands to dust;
A surer grasp your hands must know, your hearts a better trust.
Nay, bend aback the lance's point, and break the helmet bar,
A noise is in the morning winds, but not the note of war!

Among the grassy mountain paths the glittering troops increase;
They come! they come! how fair their feet—they come that publish peace,
Yea, Victory, fair Victory, our enemies are ours,
And all the clouds are clasped in light, and all the earth with flowers.

Ah! still depressed and dim with dew, but wait a little while,
And radiant with the deathless rose the wilderness shall smile,
And every tender, living thing shall feed by streams of rest,
Nor lamb shall from the fold be lost, nor nursling from the nest.

JOHN RUSKIN.

DIED.

CLIFFORD.—On Tuesday, May 10th, at Kennington, near Ashford, Kent, infant daughter of Edwin and M. A. Clifford, aged 5 weeks. Interment at Kennington church yard, Elder George Naylor officiating.

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